

Kangaroo Island Catholic Parish

SEPTEMBER ANNIVERSARIES

Frank Berden, Mary Bowery, Terrence Browne, Gwen Caldicott, Audrey Carslake, Peg Dow, Thomas Drane, Christopher Glynn, Loretta Hartley, Catherine Hughes, Patrick Hughes, Pearl Malycha, Elvie Meaney, Dean Larcombe, Julia Martienses, Eileen Morris, Reginald Pahl, Maise Rooney, Vera Shannon, James Smith and all the faithful departed.

Prayers for the Sick

Please pray for Marj and Jimmy Browne, Denice Carter, Carmel Dodson, Charles & Sue Gorman, John Lavers, Elijah & Magenta Laundry and family, Ben Martin, Janice Mills, Philip McDonald, Peter Murray, Darren Morris, Mick Muller Jill Oldfield, Margaret Rich, Bill Roestenburg, Peter Smith, Linda Tippet, Greg Turner, Patrick Walsh and Rob Wilkinson.

May they know the healing love of Christ through our actions and His healing presence

CATHOLIC CHARITIES

Centacare - Kolbe cottage

Kolbe Cottage, the much loved home to two of Centacare's Disability Services, is in the midst of an exciting rejuvenation. Kolbe Respite service supports families with short term overnight stays for children with intellectual disability on week ends. During the week it is the central hub for Centacare Day Options where adults with intellectual disability are supported to develop life skills, pursue personal interests and participate in community activities. The re-build Kolbe offers bright and spacious activity areas, fully accessible facilities and extra rooms in demand as NDIS packages allow more families to access the service. With ongoing support from Catholic Charities the redevelopment will continue. The aim is to build a covered all-ability playground and install suitable exercise machines and sensory materials to allow young people to gain the most from their time at Kolbe.

PARISH NOTICES –17/09/17

1. Thank you to Fr Sam for saying Mass today.
2. Next Sunday Fr Tony will say Mass.
3. Guild Meeting-9-30 on Monday 24th September. All most welcome.

Just



Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas. He is a community-builder, lecturer and writer. His books are popular throughout the English-speaking world and his weekly column is carried by more than sixty newspapers worldwide.



GOD'S COMMAND TO KILL THE CANAANITES

In his autobiography, Eric Clapton, the famed rock and blues artist, shares very candidly about his long struggle with an addiction to alcohol. At one point in his life, he admitted his addiction and entered a rehab clinic, but he didn't take his problem as seriously as was warranted. Returning to England after his stint in the clinic he decided that he could still drink light spirits, beer and wine, but would give up hard liquor. You can guess the result. Before long he was again enslaved inside his addiction. He returned to the clinic, to appease friends, but convinced that he was still strong enough to handle his problems on his own.

But grace intervened. Just before his second rehab stint ended, he had powerful experience within which he was shaken to his very soul by the recognition of his own helplessness and the mortal danger he faced from his addiction. On the basis of that grace, he finally gave himself over to the program with his whole heart, accepting that he could never touch alcohol again. He has retained his sobriety since.

His story can be helpful in understanding the meaning of certain texts in scripture which, when read literally, can give us the impression that God is arbitrary, cruel, and murderous.

We see such texts, for example, in the Book of Exodus and the Book of Joshua where, before entering the Promised Land, God instructs Israel to kill all the people and all the animals who at that time inhabit that land. Why such a command to exterminate others simply because they're living in a certain place?

Obviously we need to ask ourselves: Is this really the word of God? What kind of God would give this kind of command? And what about the people being killed, aren't they too

God's people? Does God play favorites? What about the Canaanites whom Joshua is asked to exterminate, don't they count? What can be behind this kind of command?

These texts, though divinely inspired and rich in meaning, clearly should not be taken literally. This command, while not exactly metaphorical, is archetypal, meaning that it's not meant to be taken literally as a command to kill what's foreign to us, but rather as a counsel teaching that when we're trying to enter a new way of living we must take all the necessary measures to ensure that we can properly enter that life and sustain it. Metaphorically, we need to "kill" off every element inside us and around us which, if left unaddressed, might eventually compromise and choke off the new life we're trying to live. Jesus, in fact, gives us the identical command, except he employs a softer metaphor: *Don't put new wine into old wineskins.*

People in Recovery Programs such as *Alcoholics Anonymous* tend to more quickly understand what's asked of us in these texts. Like Eric Clapton they've learned from experience that to enter the promised land of sobriety demands that one kill off all of "the Canaanites", that is, accepting that all half-measures won't work but that some brute, raw, bitter renunciations have to be made.

This biblical image, the command from God to kill the "Canaanites", can serve us well too in other areas of our lives, particularly, I believe, in our struggles with making commitments and being faithful to them.

For example, consider someone entering a marriage. Like Israel they're entering the "promised land", but for them to establish this new life and remain faithful to it, they need to kill off a good number of things,

namely, former romances, old relational habits of promiscuity and infidelity, the propensity to flirt with attractive temptations, the belief that one can have one's cake and eat it too, and the long standing habit of putting one's own needs first and worrying mainly about taking care of oneself.

Every choice is a series of renunciations. To have a life-giving marriage means renouncing a lot of old habits, otherwise these old habits will eventually sabotage the marriage. There are things one must do before entering a marriage or any serious commitment.

But what about those "Canaanites" that already inhabit the land we're entering? Who might they be today?

In terms of threatening to contaminate a marriage, I would submit that what must be killed off today in order to have a life-long, life-giving marriage is our present cultural ethos about sex, namely, the belief that sex need not be confined to monogamy, permanent commitment, and marriage. If we don't kill off that ethos as we enter a marriage, we will not sustain ourselves life-long in that Promised Land.

To live lives of sobriety, commitment, and fidelity demands more than half-measures. An alcoholic in recovery knows that he or she cannot have it both ways. The same is true in terms of sustaining ourselves in any life-giving commitment. New wine must be put into new wineskins and this demands some bitter renunciations.

God's commands, properly understood, aren't harsh and arbitrary. They're wise and universal.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

**REGULAR MASS TIMES IN
OUR CLUSTER CHURCHES
ALDINGA**

*Mary of Galilee, the First Disciple
cnr Quinliven and How Roads*
Saturday 5.30pm
Tuesday 9.15am

GOOLWA

St John the Apostle, 10-14 Gardiner St
Sunday 9.00am
Wednesday 9.30am

KINGSCOTE

*Our Lady of Perpetual Help,
cnr Todd and Giles Streets*
Sunday 9.30am

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st, 3rd Sundays 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Tuesday 1st week 9.00am and 9.45am
(later Mass followed by Tuesday Chats)
Wednesday 7.30pm
Thursday 9.00am (St John's School)
Friday 10.00am

NORMANVILLE

St Peter, Cape Jervis Road
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

2nd, 4th Sunday 3.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 2.00pm

SEAFORD

*Seaford Ecumenical Mission,
Grand Bvd*
Sunday 10.45am
Wednesday 9.00am

VICTOR HARBOR

St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

WILLUNGA

St Joseph, 12 St Judes Street
1st, 3rd, 5th Sundays 8.30am
2nd, 4th Sundays 10.30am
Wednesday 9.00am
Thursday 9.00am
Friday 9.00am

(Continued from page 1)

on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.'

DID YOU KNOW?

- The sum of ten thousand talents would have been an impossibly huge debt. A Jewish talent was made of silver weighing 43,620 grams!
- A debt of one hundred denarii was still a hefty sum. The denarius was a commonly used Roman coin made of silver weighing 3.64 grams. A denarius was the wage paid for one day's casual labour.

SHARING THE TRADITION

In the life of the Church the sacrament which celebrates forgiveness is the Sacrament of Reconciliation or Penance. Baptism into the community of Christ included an element of forgiveness of sin, but what happened when one of the faithful sinned again after baptism? In the early Church they grappled with the problem of people who denounced their faith in the face of persecution or committed a grave offence like murder or adultery. How often were they to be forgiven and reinstated to the community? In those early centuries, forgiveness required a public confession and public penance like the wearing of sack-cloth and ashes. Gradually the Celtic monastic practice of having a spiritual guide became more popular. This was a person with whom one had regular contact and with whom one shared failings and concerns. From this practice, the sacrament of confession and administration of forgiveness and penance became more

private and auricular (heard). This is now the norm of the Church except in exceptional circumstances.

EXPLORING THE WORD

Jesus' teaching about the need to settle conflict, the basis of last week's gospel, was a surprising summons for Christians to fly in the face of accepted standards of judgement and condemnation. Here the teaching becomes even more outrageous! There is no end to the forgiveness offered. For the average person, represented by Peter, forgiving another person seven times would show a very substantial commitment to mercy. Seven is used in the Bible to signify perfection so Peter is not being mean in his suggestion. This is a very reasonable degree of tolerance. Yet Jesus, in his parable of the servant who is forgiven a debt equivalent to millions but cannot forgive his fellow a lesser sum, turns our human understanding of what constitutes a fair thing on its head. God's forgiveness is prodigious but it is dependent on our willingness to forgive each other in the same way. The inability or unwillingness of the servant to match the master's forgiveness is a powerful contrast. The master forgives in compassion but the servant resorts to violence. If one has truly experienced the loving forgiveness of God, it must be shared with others.

THIS WEEK'S READINGS

(18 - 24 September)

- **Monday, 18:** Weekday, Ord Time 24 (1 Tim 2:1-8; Lk 7:1-10)
- **Tuesday, 19:** Weekday, Ord Time 24 (1 Tim 3:1-13; Lk 7:11-17)
- **Wednesday, 20:** St Andrew Kim Tae-gon, Paul Chong Ha-sang and companions (Col 3:1-11; Lk 6:20-26)
- **Thursday, 21:** St Matthew (Eph 4:1-7, 11-13; Mt 9:9-13)
- **Friday, 22:** Weekday, Ord Time 24(1 Tim 6:12; Lk 8:1-3)
- **Saturday, 23:** St Pius of Pietrelcina (1 Tim 6:13-16; Lk 8:4-15)
- **Sunday 24:** 25th SUNDAY in ORDINARY TIME (Is 55:6-9; Phil 1:20-24, 27; Mt 2:1-16)

PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552),
Victor Harbor/Goolwa (0429 098 802), Kangaroo Island (0418 819 078).